

REPORT

ON

NATIVE PAPERS

FOR THE
Week ending the 1st August 1891.

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		URIYA PAPERS.	
		Nil.	
		ASSAM PAPERS.	
		Nil.	

LIST OF NEWSPAPERS.

No.	Names of newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined or the week.
BENGALI.				
<i>Fortnightly.</i>				
1	"Ahmadí" ...	Tangail, Mymensingh	600	
2	"Kasipore Nivási" ...	Kasipore, Burrisal ...	280	
3	"Navamihir" ...	Ghatail, Mymensingh	500	
4	"Sahayogi" ...	Burrisal ...	342	
5	"Uluberia Darpan" ...	Uluberia ...	700	
<i>Trimonthly.</i>				
6	"Hitakari" ...	Kushtea ...	800	25th July 1891.
<i>Weekly.</i>				
7	"Bangavási" ...	Calcutta ...	20,000	25th ditto.
8	"Banganivási" ...	Ditto ...	8,000	24th ditto.
9	"Burdwán Sanjivani" ...	Burdwan ...	335	21st ditto.
10	"Cháruvartá" ...	Sherepore, Mymensingh	400	19th ditto.
11	"Dacca Prakásh" ...	Dacca ...	2,200	
12	"Education Gazette" ...	Hooghly ...	825	24th ditto.
13	"Grámvási" ...	Ramkristopore, Howrah	1,000	27th ditto.
14	"Hindu Ranjiká" ...	Beauleah, Rajshahye...	212	22nd ditto.
15	"Hitavádi" ...	Calcutta ...	.....	25th ditto.
16	"Murshidábád Pratinidhi" ...	Berhampore ...	.....
17	"Navayuga" ...	Calcutta ...	500	23rd ditto.
18	"Pratikár" ...	Berhampore ...	609	24th ditto.
19	"Rungpur Dikprakásh" ...	Kakinia, Rungpur ...	.....	23rd ditto.
20	"Sahachar" ...	Calcutta ...	800-1,000	22nd ditto.
21	"Sakti" ...	Dacca ...	.....	21st ditto.
22	"Samáj-o-Sáhitya" ...	Garibpore, Nuddea ...	1,000	
23	"Samaya" ...	Calcutta ...	3,000	24th ditto.
24	"Sanjivani" ...	Ditto ...	4,000	25th ditto.
25	"Sansodhini" ...	Chittagong ...	.....
26	"Sáraswat Patra" ...	Dacca ...	300	25th ditto.
27	"Som Prakásh" ...	Calcutta ...	600	27th ditto.
28	"Sudhákar" ...	Ditto ...	3,100	24th ditto.
29	"Sulabh Samáchar" ...	Ditto ...	.....
<i>Daily.</i>				
30	"Banga Vidyá Prakáshiká" ...	Calcutta ...	500	24th, 27th to 29th July 1891.
31	"Bengal Exchange Gazette" ...	Ditto ...	.....	22nd, 25th, and 28th ditto.
32	"Dainik-o-Samáchar Chandriká" ...	Ditto ...	1,000	26th to 30th July 1891.
33	"Samvád Prabhákar" ...	Ditto ...	1,500	24th to 25th ditto.
34	"Samvád Purnachandrodaya" ...	Ditto ...	300	24th, 25th, 27th to 30th July 1891.
ENGLISH AND BENGALI.				
<i>Weekly.</i>				
35	"Dacca Gazette" ...	Dacca ...	.....	27th July 1891.
HINDI.				
<i>Monthly.</i>				
36	"Darjeeling Mission ke Másik Samáchar Patrika." ...	Darjeeling ...	50	
37	"Kashatriya Patriká" ...	Patna ...	250	
<i>Weekly.</i>				
38	"Aryávarta" ...	Calcutta ...	750	
39	"Behar Bandhu" ...	Bankipore ...	500	23rd ditto.
40	"Bhárat Mitra" ...	Calcutta ...	1,200	
41	"Champarun Chandrika" ...	Bettiah ...	350	
42	"Desí Vyápári" ...	Calcutta ...	.....
43	"Hindi Bangavási" ...	Ditto ...	.....
44	"Sár Sudhánidhi" ...	Ditto ...	500	20th and 27th July 1891.
45	"Uchit Baktá" ...	Ditto ...	4,500	

No.	Names of newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.
URDU.				
Weekly.				
46	" Al Punch "	Bankipore ... ..	.....	20th July 1891.
47	" Anis "	Patna ... ..	.....
48	" Calcutta Punch "	Calcutta ... ..	.....
49	" Gauhur "	Ditto	196	
50	" General "	Ditto ... ..	.....
51	" Raisul-Akhbari-Moorshidabad "	Murshidabad	150	24th ditto.
52	" Setare Hind "	Arrah ... ..	.....	24th ditto.
53	" Urdu Guide and Darussaltanat "	Calcutta	340	
URIYA.				
Monthly.				
54	" Asha "	Cuttack	165	
55	" Pradíp "	Ditto ... ..	.....
56	" Samyabadi "	Ditto ... ..	.....
57	" Taraka and Subhavártá "	Ditto ... ..	.....
Weekly.				
58	" Dipaka "	Cuttack ... ..	.....
59	" Samvad Váhika "	Balasore	200	
60	" Uriya and Navasamvád "	Ditto	420	
61	" Utkal Dípiká "	Cuttack	420	
PAPERS PUBLISHED IN ASSAM.				
BENGALI.				
Fortnightly.				
62	" Paridarshak "	Sylhet	480	
63	" Silchar "	Silchar	500	
Weekly.				
64	" Srihatta Mihir "	Sylhet	332	

I.—FOREIGN POLITICS.

SAHACHAR,
July 22nd, 1891.

THE *Sahachar*, of the 22nd July, refers to Babu Janaki Nath Basak's telegram relating to the oppression which is stated to have been committed by two English officers in Manipur, and makes the following observations:—

The *Englishman* newspaper on Baboo Janakinath's Manipur telegram.

In reply to the telegram, the *Englishman* newspaper says that two officers were out for a walk, suspected a house as containing the spoils of the Residency, and ordered its floor to be dug open. Thereupon the owner of the house set upon them, but, after getting out with difficulty, they gave information of what had occurred. A number of coolies went to their assistance, and it is they who were guilty of some excess. This is the old story. When a European is charged with having shot a native of this country, he invariably says in self-defence:—"The villagers were the first to attack me; they tried to snatch away the gun from my hand, and in the scuffle which ensued the gun went off itself and killed the man." Thus no European attacks a native first, and it is the native who is always to blame. Now, as regards the Manipur case, why did the officers search the house on their own authority? Is it because every Englishman in Manipur considers himself a man in power?

Protests on the subject are useless, and the Manipur nuisance will not end. It was rumoured some time ago that Lord Lansdowne would resign, and it would have been well if His Excellency had resigned. At a recent dinner he indulged in great self-glorification. But it is easy for a man who has no one above him to check him, and whose order sets in motion thousands of soldiers, to express himself boastfully in a country where the people have no voice in matters of revenue and administration. But the historian will base his verdict on very different material. Lord Lansdowne is repeatedly falling into error. The officials under him are doing what they like, and he has not the courage to oppose or interfere with them. The natives of this country are no doubt powerless, but their minds are not fettered. India used to be very differently governed in former days, and the old Governors-General knew how to punish the officials. The fact is that, in consequence of the hill-exodus, there is no longer any touch between the rulers and the ruled, and the Governor-General has become a lump of clay in the hands of a few selfish and old-fashioned officials. Lord Lansdowne has extolled his well-known predecessor, Lord Lytton. His Excellency ought now to leave the country. The Anglo-Indian newspapers praise the strong ruler; but a ruler does not become strong simply by frowning on the natives of this country.

2. The same paper refers to the statement of the *Moscow Gazette* that, if a rebellion breaks out in India, the fate of England will be decided by the attitude of Russia, and remarks as follows:—

SAHACHAR.

The *Moscow Gazette* and the annexation of Manipur.

It is Lord Lansdowne's weak administration which has encouraged foreign newspapers to talk of rebellion in India. His Excellency thinks that he is as strong as Lord Dalhousie and Lord Dufferin were, and acts accordingly. The result of this has been the disaster in Manipur and fear and distrust in the minds of the native princes. The Russian Government keeps itself informed of every thing relating to India, and sees that the frontier policy of Government is only sowing seeds of danger.

Lord Dufferin annexed Upper Burma and Lord Lansdowne will commit a grave error if he annexes Manipur. For, the native princes will then cease to have any faith in the assurance which is given by Government that it is unwilling to extend the limits of the Empire. Roumenia, Servia and Montenegro were formerly tributaries of Turkey, but Russian spies induced them to regain their independence by holding up before them the fear of annexation by the Sultan. And now that Cashmere and Burma have been annexed, will not the native Chiefs of India lend their ear to the proposals of Russian spies? Russia is gradually advancing towards the limits of the Indian Empire, and the dealings of the Residents in the courts of the native states are well-known to the world. This being the case, it is time that Government adopted a policy which would be entirely free from suspicion. It is the chief fault of Lord Lansdowne's administration that it does not care for native public opinion.

Reference is then made to the denial given by the Secretary of State to Sir John Gorst's statement about the Government of India's favouring "mediocrity," and the following remarks are made:—Lord Lansdowne's acts give the lie to this denial. Is it not a fact that independence and ability have no place in the Government at Simla? Even in making appointments to High Court Judgeships preference is given to mediocrity, witness Sir John Budd Phear and the Honourable Rasbihari Ghose.

AKHBAR-I-DARUSSAL-
TANAT,
July 24th, 1891.

3. The *Akhbar-i-Darussaltanat*, of the 24th July, says that whatever may be the opinion of the Secretary of State on the subject, the Government of India should by no means consent to the annexation of Manipur.

BANGANIVASI,
July 24th, 1891.

The Government of India on
the Manipur affair.

4. The *Banganivási*, of the 24th July, has the following:—

The papers regarding the Manipur affair that were published in the *Gazette of India* have been inserted in the parliamentary blue-book. But notwithstanding the care with which they have been edited, they remain a perfect monument of the political blundering of the Government. These papers bear unmistakeable testimony to the very fault of weakness and fickleness of mind in the Government with which Government has itself charged Maharaja Surachandra.

From the papers it appears that Mr. Quinton was at first for giving assistance to Maharaja Surachandra and for reinstating him on the throne, and issued orders to that effect to Mr. Grimwood. But Mr. Grimwood opposed the proposal and gained Mr. Quinton over to his own view, namely, that Surachandra was unfit to rule, and that the throne should be given to Kulachandra. The Government of India too was at first of the same opinion as Mr. Quinton in regard to the claim of Surachandra to the throne, that is, that Surachandra should be reinstated. But Mr. Quinton, when himself converted to Mr. Grimwood's opinion, influenced the Governor-General in Council, and won His Excellency over to his view. He proposed to the Government the deposition of Surachandra, and the installation of Kulachandra on the throne. And the Government of India, with admirable strength of mind and fixedness of purpose, at once changed its mind and adopted Mr. Quinton's opinion!

What determination, tact and strength of mind did the Viceroy thus show throughout the affair! His Excellency's keenness of perception, political foresight and consistency of action have been not less remarkable. After the Manipur affair, one is naturally tempted to ask if the Indian administration is carried on only on impulse.

It also appears from the papers published in the blue-book that a Chief Commissioner, a Provincial Governor, that is, could not get his orders carried out by an inferior official under him. Indeed, the Chief Commissioner let himself be led like a doll by that subordinate of his—nay, the Governor-General of India himself did not hesitate one moment to change his views at the instance of a Chief Commissioner and to be guided by him like a machine. But the Government of India could not at the same time curb its desire for mastery lest people should call it stupid and devoid of all independent opinion. For what else could be the reason of that Government's not strictly following the scheme laid down by Mr. Grimwood at the beginning? The policy suggested by Mr. Grimwood would have averted all disaster, however much its adoption might have been prejudicial to the interests of Maharaja Surachandra. The Government would not, however, follow any of the plans suggested by the officials, and must have its own way, and so it brought matters to a crisis from which there was no escape. The installation of Kulachandra instead of Surachandra on the throne of Manipur would not have altered the relation of the British Government with that State. But Government should have clearly seen that Kulachandra detached from Tikendrajit would have been a nonentity—that Kulachandra was nothing but the shadow of Tikendrajit. The absence of a clear perception of this fact by the Government of India led to the late disaster. But Government can scarcely be said not to have perceived this. It perhaps perceived and overlooked it, the oversight being the result of its shortsightedness and stupidity.

5. A correspondent of the *Samay*, of the 24th July, has the following on the Manipur affair:—

Manipur.

"Hear, brothers, the news that Tikendrajit has been sentenced to death has spread with electric speed throughout India. And with tears in their eyes, the Indians are saying to one another—'Have you heard, O brothers, that Tikendrajit, who is a hero and a patriot and the Chief of the Vaishnavas—is now a prisoner in the hands of the English, like a common person who has committed a foul murder, because he attempted to save his country from foreign invasion and his *ishtadevatas* and the women of his family, whom he loved more than his life, from *mlechha* hands. There is no trial in this world for acts like these. Is there no great and highminded man who can tear this thick veil of falsehood and tell in the presence of the civilized world and in full detail the true story of the oppression which has been committed by the Government of India? Manipur has always been an independent State. And is that good policy in accordance with which it has now been deprived of its liberty? Do not the English boast of their liberality? Do they not boast of their civilization before the native princes? To our minds a structure based on falsehood is as fragile as an embankment made of sand. O Englishmen! a true enquiry will for certain see through the statements by which you are trying to deceive the world, and the time will come when the story of your inhuman oppressions in Manipur will be published to the world, and will surprise civilized nations, and you will come to be regarded by your neighbours as a despicable people. Let us suppose that you do not care for anybody's dispraise. Why do you then try to hide the truth? And why are you trying to exculpate yourselves by throwing the blame on a peace-loving and inoffensive people? This shows that you lack moral courage. We are well-wishers of the British Government, and whether you believe us or not, we are your friends, and we are very much pained to see the rigour of your rule increase day after day, and yourselves ready to sacrifice your national greatness and honour in favour of self-aggrandisement of the minutest kind. It is for this reason that we say these things of you. The news that Tikendrajit has been sentenced to death has caused deep pain in the hearts of 30 crores of Indians. If Government now disregards the piteous cries of crores of its subjects and puts Tikendrajit to death, it will cast a stain on the sacred name of the Queen-Empress Victoria and earn the imprecations of lakhs of men—imprecations which will do immense injury to Englishmen."

SAMAY,
July 24th, 1891.

6. The *Bangavási*, of the 25th July, says that, according to the *Pioneer* itself, the prices of food-grains have enormously

How the Manipuris regard the English.

increased in Manipur since the arrival of British troops in that State, paddy being at times absolutely unprocurable at any price. And still it is said that the Manipuris are glad that the English have taken their country and will punish the members of their own royal family!

BANGAVASI,
July 25th, 1891.

7. The *Hitavádí*, of the 25th July, says that the statement ascribed to a demi-official Russian paper that, if England sides with Germany, Russia will attack India, appears in a Russophobic English newspaper. The *Pioneer*

The *Pioneer* on the North-Western Frontier of India.

has referred to it, and advised the strengthening of the frontier defences. This advice means increase of military expenditure. No one of course denies that it is necessary to strengthen the frontiers of the country in order to protect it from foreign invasion. But when will this strengthening of frontiers, which commenced so far back as 1878, cease? Lord Lytton's attempt to delimitate a scientific frontier was the cause of the second Cabul War, of the disappearance of the Famine Fund, and of an immense drain on the pockets of the Indians. Lord Dufferin made the next attempt in this direction, and the frontiers were fixed at the northern boundary of Afghanistan. It was rumoured at the time that the frontier had been fixed for good. If so, why is the *Pioneer* again talking of the frontier defences? Is it again intended to waste India's money on frontier work?

HITAVADI,
July 25th, 1891.

Janaki Babu's Manipur telegram.

8. The same paper refers to the *Englishman* newspaper's explanation in reply to Babu Janaki Nath Basak's Manipur telegram, and remarks as follows:—

HITAVADI.

Even if the *Englishman's* statement is accepted as correct, it must be admitted that the soldiers are committing gross oppression on the people of Manipur.

One thing should be noticed in this connection, and that is that, though there is a correspondent of the *Englishman* newspaper in Manipur 'no scent of the affair' got abroad before the publication of Janaki Babu's telegram. The *Englishman* says that Janaki Babu has libelled the two officers, and he should be therefore prosecuted. Yes, he should be prosecuted, for the truth will be out if he is prosecuted. The question may, in the meantime, be raised, how is it that ordinary labourers dared to loot the houses of Manipuris in broad daylight and in the presence of the officers? Is it to be supposed that the military officers do not keep their labourers under control? According to the Anglo-Indian newspapers, the capture of the Maharaja has put an end to all troubles in Manipur, and the people of Manipur are anxious to live under English rule. If so, should it not be the duty of the military officers there to take steps to prevent any oppression being committed on them? If they had taken any such steps, the coolies could not have committed so much oppression. Will the *Englishman* give an explanation on this point?

Captain Dumoulin is the *Pioneer's* own correspondent in Manipur. The writer cannot say whether or not he belongs to Her Majesty's Indian Army. If he does, how has he accepted service on the staff of a newspaper? According to a rule of the Government of India, no one can maintain any connection with the Press without the permission of the authorities, and why has this rule been allowed to be broken in the case of the *Pioneer*? If Captain Dumoulin is not a Government officer, it was unjust and unlawful for him to inspect the house of Gopal Singh in order to see whether or not it contained stolen property. And if his companion, Mr. Judge, had any lawful right to enquire into the matter, those who opposed him were guilty of disobeying an order of Government, and so he should have brought the fact to its notice. But, as a matter of fact, he did nothing of the kind. This shows that Mr. Judge, too, had no power to look for stolen property in Gopal's house. The affair was a pure act of high-handedness throughout, such as the *Bargis* or Mahratta freebooters committed in the past.

SOM PRAKASH,
July 27th, 1891.

9. The *Som Prakāsh*, of the 27th July, is astonished to learn that the Anglo-Indians are anxious to see the Manipur princes hanged. According to the Assam correspondent of the *Pioneer* and the *Englishman* 'everybody will be glad to see the prisoners (Manipur princes) hanged.' How horrible this! One cannot understand how a sentiment of this kind is publicly expressed. Such sentiments cannot be expressed even in relation to the deadliest enemy.

II.—HOME ADMINISTRATION.

(a)—Police.

HITAVADI,
July 25th, 1891.

The affray in Gya.
and Mussulmans at Gya :—

10. The *Hitavādī*, of the 25th July, gives the following account of the affray between Hindus

A pundit lived in a house opposite to the musjid where the Mahomedans intended to slaughter a cow. He entreated them to desist from the act, but his entreaties were of no avail. High words then passed between him and the Mahomedans, and from high words they came to blows. News of this quarrel spread, and the Hindus assembled to prevent cow slaughter. The Mussulmans also did the same, and an affray commenced. Sticks, *sarkis*, swords and brickbats were used in the fight. Some got their heads and others their arms broken, and the roads became red with blood. A Mussulman had a gun in his hand, and a Hindu has been shot dead by him. A good many men have received wounds from lattis and other weapons, and they are now in hospital. The police was present on the spot, but could do nothing to prevent the affray.

SANJIVANI,
July 25th, 1891.

11. The *Sanjivani*, of the 25th July, describes the Lieutenant-Governor's visit to Krishnagar, and says that the chowkidars who were brought out for the occasion from the mofussil lined both sides of the roads through which

His Honour passed or was likely to pass, and were exposed in that condition to the inclemencies of the weather and had to suffer great hardship. Their condition moved to pity all but the heartless. But the aged Magistrate was not

affected. These poor men had to support themselves for three days out of their own means. Who, the writer asks, would be responsible for any thefts that may have been committed during their absence in the villages they came from? He requests the kind-hearted Lieutenant-Governor to protect these village chowkidars from high-handedness and oppression.

12. A correspondent of the *Som Prakásh*, of the 27th July, says that there are numerous places for gambling at Raghunathpur in the district of Manbhum, and draws the attention of the local police to the matter.

SOM PRAKASH,
July 27th, 1891.

13. The *Dainik-o-Samáchar Chandriká*, of the 30th July, takes exception to the stationing of an extra police force in certain villages within the Matihari sub-division of the Chumparun district. This decision of the Lieutenant-Governor looks like a Kazi's decision. Its effect will be to subject to oppression both the innocent and the guilty.

DAINIK-O-SAMACHAR
CHANDRIKA,
July 30th, 1891.

(b).—Working of the Courts.

14. The *Burdwan Sanjivani*, of the 21st July, complains of the mismanagement prevailing in the Burdwan Road Cess Office. The office has recently sent postcards to lakhirajdars, asking them to submit, on pain of being fined, their lakhiraj returns within a fixed date. Now as nearly all the lakhirajdars have already submitted their returns, they are at a loss to see why the postcards have been issued. If the returns already sent up have not been properly filled up, the fact should have been mentioned in the postcards before fresh returns were demanded. Perhaps the amla of the office have lost the returns already sent in, and have issued the postcards to obtain new ones. If this be true, it reflects great discredit on the management of the office. The Road Cess Deputy Collector is asked to inspect thoroughly the working of the office.

BURDWAN SANJIVANI,
July 21st, 1891.

15. The *Sahachar*, of the 22nd July, says that, having regard to the fact that European offenders in the mofussil are tried by jury of which the majority are Englishmen, that Judges in the mofussil cannot pass a heavier sentence than one year, and that appeals may be carried against their judgments to the High Court, the objections of the indigo-planters of Bhagulpore to the appointment of Babu Kedar Nath Roy to the Judgeship of that district are without foundation. A certain newspaper has asked Government to send Kedar Babu to some other district. But how will matters stand if the number of indigo-planters increases? In that case, Bengalis will have absolutely no chance of being appointed to Judgeships.

SAHACHAR,
July 22nd, 1891.

16. The same paper refers to the Rangoon case under the Consent Act, and asks Government to institute an enquiry into the matter and to punish the offender. It is clear that an act of gross injustice has been done.

SAHACHAR.

17. The *Behar Bandhu*, of the 23rd July, says that the Deputy Commissioner of Rangoon, who lately tried a case under the Consent Act in contravention of the directions given in the Viceroy's Circular, should be punished.

BEHAR BANDHU,
July 23rd, 1891.

18. The *Bangavási*, of the 25th July, says that in Berhampore His Honour must have heard of the wayward conduct of Mr. Manisty, the District Magistrate, in the case of Jagannath Shaha, and of other freaks of the same official. But Mr. Manisty is a civilian, and therefore a pet of the Government; and so there is little chance that Government will correct him. Mr. Manisty acquired a bad name before this, and if Government fails to correct him, people's faith in the good government of the English, which is already shaken, will go on diminishing.

BANGAVASI,
July 25th, 1891.

19. The *Dainik-o-Samáchar Chandriká*, of the 27th July, says, in connection with the Lieutenant-Governor's inspection of *hajuts* in Krishnagar, that there are more remedies than one for minimizing the sufferings of those who are kept in custody. It is necessary to avoid delay in administering criminal justice by holding more frequent Sessions Courts. The writer is glad to find Sir Charles Elliott resolved

DAINIK-O-SAMACHAR
CHANDRIKA,
July 27th, 1891.

upon taking steps to carry out this idea. There should be 12 criminal sessions during the year, because six sessions will not do. Accused persons have to remain in the lock-up for long periods owing to delay in the sitting of the Session Courts.

Along with the proposed arrangements for a more frequent gathering of the Sessions Courts, the Judges should be a little more liberal than they have hitherto been in granting bail to accused persons. There are many Magistrates who do not like to accept bail on behalf of accused persons, and who avail themselves with delight of every opportunity of punishing accused persons before trial by causing them to rot in *hajut*. The Lieutenant-Governor will therefore have to devise some means for bringing about a more liberal treatment of the bail question.

(c)—Jails.

SANJIVANI,
July 25th, 1891.

20. The *Sanjivani*, of the 25th July, writing of the murder of a convict in the Presidency Jail by one of the warders, says that no reporter was admitted into the jail premises while the Coroner was holding his usual inquest. The inquiry was, in fact, conducted in secret. The representatives of the press are admitted into every court, and it is a wonder the Coroner who never before refused them admission should have done so now. Have the jail authorities and the Coroner any right to act in this way against the usual practice?

(d)—Education.

SAKTI,
July 21st, 1891.

21. The *Sakti*, of the 21st July, says that obscene books and religious books, which should be carefully excluded, are being appointed as text-books in the normal schools. *Annadamangal*, which includes the well-known *Vidyasundar* is a text-book in all normal schools. *Nanapravandha* is another text-book. It contains selections from old poets like *Vidyapati*, the moral character of which need not be defined. It also contains essays to which grave objections may be raised, and which should not be read in normal schools. The two essays on "the Charvak philosophy" and the "philosophy of Comte," for instance, contain very objectionable matter. The writer wonders why *Valmiki's Jaya* is included in the list of text-books for normal schools. He finds no special merit in it, and strongly objects to it because the *Gayatri* mantra is given in it, a mantra, the quoting of which in this informal manner is sure to be resented by all Hindus.

NAVAYUGA
July 23rd, 1891.

22. The *Navayuga*, of the 23rd July, gives the following list of books which in its opinion may be made text-books for the F.A. and B.A. Examinations of the Calcutta University:—

For the First Examination in Arts:—

1. Mahabhārata (translated by Pundit Isvara Chandra Vidyasagar).
2. Dharmaniti by Babu Akshaya Kumar Datta.
3. Bharata Kahini by Babu Rajani Kanta Gupta.
4. Milera Jivani (Mill's life) by Pundit Yogendra Nath Vidya Bhushana.
5. Prabhata Chintā by Babu Kaliprasanna Ghosh.
6. Aitihāsik Upanyasa by Babu Bhudev Mukerji.
7. Atmotkarsha Vidhana by Saradaprasad Jnananidhi.
8. Rasselas by Tarasankar Kabiratna.
9. Kadamvari by the same author.
10. Rachanāmālā by Babu Rajanikanta Gupta.
11. Kirti Mandir by Yogendra Vidyabhushana.
12. Miscellaneous Essays by Babu Bankim Chandra Chatterji.
13. Alochana by Akshaya Babu.
14. Phul o Phal and Tridhara by Babu Chandra Nath Basu. Besides these, selections from *Durgesanandini* and other books.
15. Kavitaṭali by Babu Rajkrishna Mukerji.
16. Meghanadbādha by Michael Madhusudan.
17. Kavitaṭali by Hema Babu, and selections from the *Padmini Upakhyaṇa*, *Sarada Mangal*, and other poetical works.

For the B. A. Examination :—

1. Dharmatattva by Babu Bankim Chandra Chatterji.
2. Sakuntala-tattva by Babu Chandra Nath Basu.
3. Nava Prabandha by „ Rajakrishna Mukerji.
4. Pushpanjali by „ Bhudev Mukerji.
5. Nibhrita Chinta by „ Kali Prasanna Ghosh.
6. Bekaner Sandarbha (Bacon's Essays) by Babu Ram Kamal Bhatta-charyye.

7. Sanskrita Sahitya Vishayaka Pustak by Vidyasagar.

8. Upasaka Sampradaya (Parts I and II), Mahabharat by Babu Kali Prasanna Singh, Ramayana by Hem Chandra Vidyaratna, and selections from other works.

9. Vritra Samhar.

10. Poetical selections from the works of Kabikankan, Bharat Chandra, Govinda Das, Michael, Hema Babu, and other writers.

Besides these, selections from the old Tattvabodhini Patrika, the Banga Darsan, the Aryya Darsan, the Bandhab, and other monthlies.

The zillah schools.

23. The *Rais-ul-Akhbar Murshidabad* says that the abolition of zillah schools will be injurious to the people generally and to the Mahomedan community in particular.

RAISUL AKHBARI
MURSHIDABAD,
July 24th, 1891.

24. The *Samay*, of the 24th July, heartily thanks the Lieutenant-Governor for having cancelled the order for the abolition of the Hindu School. Maharaja Sir

The Hindu School.

SAMAY,
July 24th, 1891.

Jotendra Mohan Tagore also deserves thanks for his efforts in this matter.

25. A correspondent of the same paper refers to the charges brought by this paper against Rai Radhika Prasanna Mukerji, in connection with the selection of text-books, and

SAMAY

The Text-Book Committee.

observes as follows:—

The writer is intimately acquainted with Radhika Babu, and will be pained if the entire blame is laid at his door. The death of his brother, Raj Krishna Babu, has left him more dead than alive, while hundreds of other misfortunes have quite broken his heart. He is now an object of pity. He is not a bad man, and if the editor has the good of his country really at heart, it will not do for him to lay the whole blame upon Radhika Babu. He should direct his efforts towards bringing about a reform of the Text-Book Committee, which is full of faults. Let him find out those faults and draw public attention to them.

None of the members of the Text-Book Committee receive any remuneration. Many of them are highly paid Government servants and have to work hard in the discharge of their official duties. They have consequently no time to devote to the work of the Committee. Many of them, again, are unfit for that work, and none of them are willing to undergo hard labour for the sake of getting mere thanks from Government. They are irresponsible men who are never required to furnish any explanation for their work. It is therefore no wonder that they should set their faces against justice, dharma, and a sense of duty. These men do not care to weigh the merits of the books which are presented to them. There is no fixed time for holding their meetings and there are no rules to guide them in the performance of their work. Dr. Rajendra Lal is the President of the Committee. He has been ailing for a long time and has lost the use of nearly all his faculties, and still he has not been removed from his office. He may be a very great man, and, according to Professor Max Müller, a descendant of Visvamitra and a high caste Brahmin. But is he, nevertheless, a good judge of mathematics and the Bengali language? One can infer the extent of his Bengali knowledge from his *Prakritik Bhugol* (Physical Geography). That extraordinary book has been included in the list of text-books for the Primary Examinations. Its selection cannot have been due to Radhika Babu, who has a *Prakritik Bhugol* of his own. But none of the members have courage enough to get that *Prakritik Bhugol* by Dr. Rajendra Lal rejected from the list of text-books. Besides being ignorant of Bengali, the Doctor is not fit to be the President of the Text-Book Committee. But who shall press this point? Under these circumstances, Radhika Babu himself has to discharge the duties of President, Secretary and Member. The Bengali Translator to Government is one of the members of the Committee. He is, in

fact, its *sardar* member. It is not therefore likely that he will bring to the notice of Government anything that is said or written by anybody against the Committee.

SAMAY,
July 24th, 1891.

26. A correspondent of the same paper takes exception to the *Sankshipta Bharat Itihasa* (a short history of India) by Babu Ishan Chandra Ghosh. It is written in a very difficult language, and the boys for whom it is intended, as well as the pandits who teach them, are often at a loss to make out its meaning. A class in a Calcutta school is made to read the early portion of *Dvitiyabhag* and the early portion of *Tritiyabhag* and the *Hitopadesa* by Ishan Babu. This is no doubt very heavy reading for children of five years of age, but they *must* read the *Hitopades*, for the Deputy Inspector must be kept in good humour.

Inglander Itihasa (History of England) by Ishan Babu is also a worthless book, and yet it has been selected as a text-book for normal schools and schools teaching the standards of the Primary Examinations. There is a secret society in connection with the selection of school books. The Inspector, the Deputy Inspector, one or two pundits, a chief guru, and a few sycophants compose this society. They have written many books, both benami and in their own names.

SUDHAKAR,
July 24th, 1891.

27. One Timur Muhammad, writing from Kuch Behar to the *Sudhakar*, of the 24th July, says that some of the Essays of Bacon appointed for the B. A. Examination of the Calcutta University contain passages in which fault has been found with Mahomed, the founder of the Mahomedan religion, and with the religion he promulgated. The correspondent makes the following quotations in support of his statement:—

Essay III.—Unity in religion.

Page 8. "But we may not take up the third sword, which is Mahomet's sword, or like unto it; that is, to propagate religion by wars "by sanguinary persecutions to force consciences; to put the sword with the people's hands; and the like; lending to the subversion of all government, which is the ordinance of God."

Essay XII.—Boldness.

Page 29. Nay, you shall see a bold fellow many times do Mahomet's miracle. Mahomet made the people believe that he would call a hill to him and from the top of it offer up his prayers for the observers of his law. The people assembled; Mahomet called the hill to come to him again and again; and when the hill stood still he was never a whit abashed, but said, "If the hill will not come to Mahomet, Mahomet will go to the hill." As these men, when they have promised great matters and failed most shamefully, yet they will but slight it over, and make a turn, and no more ado.....

Essay LVIII.—Vicissitude of things.

Page 146. Mr. Store's edition of Bacon's Essays contains questions set at the English University Examinations, and among these is the following:—

"If the hill will not come to Mahomet, Mahomet will go to the hill.' What use does he make of the story referred to?"

It is impossible to answer this question without unjustly imputing faults to Mahomed. And the feeling which Mahomedan students must experience in the examination hall at seeing such a question can be easily imagined.

SANJIVANI,
July 24th, 1891.

28. The *Sanjivani*, of the 25th July, says that now that the abolition of the zillah school is being talked of, it does not argue much large heartedness in either the Government or the Director of Public Instruction that the teachers of Government schools not receiving more than Rs. 50 a month will be allowed to educate one child each half free.

SANJIVANI

29. The same paper says that when all the zillah schools in the country are threatened, the Lieutenant-Governor's decision cancelling the order for the abolition of the Hindu School can give scant satisfaction. Government's withdrawal from the work of education will ruin the country, and the writer will be very happy to hear of Government's renunciation of such a policy. The writer never thought

that such a proposal would be carried out in Sir Charles Elliott's *regime*. The fact that the Indian Government is thinking of withdrawing from its educational work at the very moment when the Government in England is passing a Free Education Bill shows all the difference between a national and an alien rule.

30. Referring to the list of text-books published in the *Calcutta Gazette*

SANJIVANI,
July 25th, 1891.

The last list of text-books.

of the 15th July, the same paper says that some books are appointed to be read in more than one class, an arrangement, which the writer fails to understand or appreciate. Pandit Ramgati Nyayaratna's "Nitipath" and Kalimay Ghatak's "Charitash-tak, Part II" are fixed for both the third and fourth classes. Ishan Chandra Ghosh's "Hitopadesh" is selected for both sections (A) and (B) of the fifth class. What does this mean? Pandit Ramgati's "Nitipath" has, for several years, troubled the Upper Primary schools in the Presidency Circle, and that is why the writer knows it so well. It is inferior to "Akhyamanjari, Part I" and yet it is to be read after the latter. Is it with a view to include the "Nitipath" in the list of text-books for the Upper Primary Examination in future that it is now selected for both classes? The writer asks the Director of Public Instruction to enquire why these books have been appointed to be read in two classes.

In the list in question certain books have been marked with asterisks to show that they can be used as moral readers. But on what rule or principle these selections have been made the writer does not know. "Bhishmacharita," "Akhyamanjari," and "Charitavali" are considered moral, but "Garfielder-jivancharit," "Akhyankusum" and "Charitashtak" are not! Constituted as the Text-book Committee at present is, its decisions should excite no wonder. The Committee ought to be radically reformed, its powers ought to be curtailed, and better arrangements for the selection of text-books ought to be made, if Bengali literature is to be saved from decay and degeneration. Authors of moral readers which are not indicated as such in the published list should send in applications, with copies of their books, to the Director of Public Instruction, calling his attention to the omission.

31. The *Dainik-o-Samachar Chandrika*, of the 30th July, says that as

DAINIK-O-SAMACHAR
CHANDRIKA,
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The Presidentship of the Central
Text-Book Committee.

Babu Bhudeb Mukerji is now the ablest member of the Central Text-Book Committee, he should be made its President in place of the late Raja

Rajendra Lal Mitra.

(e)—*Local Self-Government and Municipal Administration.*

32. The *Bangavasi*, of the 25th July, says that the pound in the village Krishnagunge, Daulatpore, in the Pubna district, being without a roof, causes great hardship to the

BANGAVASI,
July 25th, 1891.

A pound in the Pubna district.
cattle impounded there.

(g)—*Railways and communications, including canals and irrigation.*

33. The *Bangavasi*, of the 25th July, draws the attention of the District Board of Burdwan to the miserable condition of the Kurman road in that district.

BANGAVASI,
July 25th, 1891.

A road in the Burdwan district.

34. The same paper says that people greatly feel the want of a road and a canal from the Khilpara Hat to Seebpur in the Noakhali district.

BANGAVASI.

Wanted a road and a canal in
the Noakhali district.

III.—LEGISLATIVE.

The Rangoon case under the
Consent Act.

35. The *Navayuga*, of the 23rd July, refers to the Rangoon case under the Consent Act, and

NAVAYUGA,
July 23rd, 1891.

delivers itself as follows:—

"Viceroy! did not your Excellency say that you would enforce the Act with great caution? Did not you, O Lieutenant-Governor, give the assurance that no mischief would result from the working of the Act, that the peace of the country would not be broken, and the miseries of the people would not increase under its operation? But what is this that has now happened? Four months have not yet passed since the passing of the Act, and what is the sight which we see? One case has cropped up at Tangail, another at Mymensingh, and

lastly what a terrible thing has happened at Rangoon! Tell us what we should do, whether we should burn ourselves in fire or drown ourselves in the sea, in order to save the honour of the Hindu *kulabadhu* (respectable family girl)."

The details of the Rangoon case are then given, and the following remarks are made:—"We have nothing new to say in this connection. We knew that things would take this turn. The assurances given by the Viceroy and the Lieutenant-Governor on the occasion of the passing of the Act were nothing but artful statements of hypocrites. What they said on that occasion amounted to this: 'We have effected your ruin and planted a poison tree within your house, and now we shall see that you can eat the fruit of that tree without pain.' What kindness this! Our countrymen were all fools and they accepted your statements as Gospel truth. Now say, O Maharaja (Jotendro Mohan Tagore), whether or not agitation against the Act is necessary. The drum by which the shame of Hindu women is to be proclaimed has been for the first time beaten. And so long as long as English rule lasts in India, so long as English laws remain in force here, so long will the sons of Hindus be poisoned by the fruit of this tree of poison, and be without honour, self-respect, sense of shame, &c., and so long will their houses be *smanas* (places for burning the dead), and their girls will behave like shameless harlots. Will you still remain silent?"

AKHBAR-I-DARUS-
SALTANAT,
July 24th, 1891.

36. The *Akhbar-i-Darussaltanat*, of the 24th July, refers to a case under the Consent Act, given in the *Mahazzab* newspaper, in which a husband denied the paternity of a child

of which his wife, aged less than twelve, had been delivered, and remarks that it is really a fine law which compels a husband to abandon his wife.

BANGAVASI,
July 25th, 1891.

37. The *Bangavasi*, of the 25th July, contains an article headed "O, the agony within the heart!", of which the following is a translation:—"The present is a time of extreme

difficulty and danger. Week before last we complained to Government that the relations and worthless dependents of the officials freely and constantly abuse us as rebels [see R. N. P. for week ending 18th July 1891, paragraph 50], but we now see that the arbiter of our destinies, the Lieutenant-Governor in person, has also indirectly called us rebels. To whom shall we look for protection if he who is our protector becomes our destroyer? That is why we say that the present is a time of extreme difficulty and danger.

In the course of his reply to the address presented to him by the Municipal Commissioners of Hughli, His Honour made some very serious utterances. Referring to the character of the present time, he said:—"Just now there was a wave of disloyalty and distrust abroad, the origin of which sprang from a certain enactment." This is a most serious statement. If the piteous cries of your subjects are disagreeable to you all, and you feel utterly disinclined to grant them any real relief, why do you not say so plainly? Say that whoever protests against, criticises, deplures or cries over any act done by the officials, be the act a legislative enactment, an act of assault, an act of oppression, or a trial, shall be punished with transportation. Say this and you yourselves will get rid of your duty of listening to your subjects, and we on our part shall be spared the dangerous duty of dealing with politics. Is it not you who say that, foreign rulers as you are, it is impossible for you to become acquainted with the condition of your subjects, with their weal or woe, and to lay the foundations of good Government, if the newspapers, which are their representatives, do not give you the information? Is it not you who say that you have strengthened the foundations of the empire by granting your subjects full liberty to make known their condition to the Government? Is it not you who say that you are extremely anxious to learn public opinion? O God! is this your anxiety? Considering the nature of the Consent Bill, a piece of legislation which is subversive of religion, which has wounded the deepest sensibilities of the people, which is so bad that it is not possible to make it better, and which is horrible and uncalled for and likely to lead to oppression, the protest that has been made against it has been slight, very slight, extremely slight, and if you still think that this enactment has given birth to a wave of popular disloyalty and distrust, then the matter becomes very serious indeed. You may say that there have been many laws passed in this country, but never before was there such agitation. But it would not be right to say so. On two or three previous occasions did the people of Bengal make known their views to Government in a clear and unmistakeable

manner. We have heard that when the Government resolved to resume all *brahmottar* lands, upwards of a lakh of Brahmans surrounded the viceregal palace and raised piteous cries. Again, thousands of people, the victims of indigo oppression in Nuddea, Murshedabad, Jessore and the 24-Pergunnahs, made a representation of their grievances, and week after week the late Babu Harish Chandra described their sufferings in glowing words. Again, during the Rent Bill agitation, thousands of ryots assembled in different places and made known their grievances, and their organs in the press recounted the story of their sufferings. You did not say on those occasions that a wave of disloyalty was passing over Bengal. Why then should you say so in regard to the present agitation? You will perhaps say that the agitation this time has been carried a little too far. Well, we will admit that it has been carried a little too far: but if, after making the admission, we ask—was such a ruinous law, a law so destructive of domestic peace and happiness and honour ever before passed, will you still call us rebels? No, do not call us rebels still; for a rebel does not entreat and supplicate his sovereign.

The protest against the new Act which you have seen in meetings and conferences, in speeches, criticisms, memorials and agitations, in papers and pamphlets, is not even a hundredth part of what the people's protest really is. The real protest of the people lies concealed within their heart. The Hindu subject is opposed to all demonstrations and exhibitions and extremely unwilling to exhibit his mind. You, on the other hand, will understand nothing but demonstrations. What you understand is boycotting, mob-meeting, popular protest, democratic demonstration—things of which we are not capable. What we can do is simply to cry. And even crying is a thing which all of us cannot do. 'The canker is eating into the heart to which has been added the slowly consuming fire of the *tush* (paddy-husk). We are burning with stifled voice; we are being murdered. O, the agony within our heart; that is something that cannot be shown by tearing open our breast'. This is our nature and this is our language. Will you, O demonstration-loving ruler, be able to understand this?

You have doubtless marked the attitude of the Babus who hanker after official favours, but we ask in all humility, have you ever marked the melancholy face of the poor Bengali who lives in the hut, the black line of sorrow below his dark eyes, the sign of despondency on his dry neglected chin, the mark of anxiety on his sunken temples, and the slow, gentle shaking of his head whenever now-a-days one talks politics to him? No, you have never done this.

If you had been able to know the agony that dwells within our heart, your own heart would doubtless have broken. You may be foreigners, aliens in religion, partial to your own countrymen, civilised, rigorous rulers, insatiable suckers (takers of money); you may be anything, but you are men. No man can remain indifferent or apathetic if he knows that a fellow-man is suffering extreme misery. But you are not only men; you are also our rulers. Providence has placed in your hands the duty of lightening our misery, of increasing our happiness, and of protecting our *dharma*. Could you have remained indifferent if you had been able to realise the depth of our mental agony caused by the fear of the loss of our *dharma*. Or could you, after having yourselves destroyed the *dharma* of your subjects, have sprinkled salt upon the sores on our bodies by calling us disloyal? My Lord, what grieves us most is that you have been unable to realise our sufferings. You say, let bye-gones be bye-gones, forget all that has taken place. But, my Lord, the dart lies there fixed in the heart, and the pain is as acute as ever, and it is impossible for us to cease to cry.

38. The *Dainik-o-Samāchār Chandrikā*, of the 28th July, says that Sir

The Consent Act agitation.

Charles Elliott is unable to realise the nature of the violence done to Hindu religion and sentiment by the Consent Act. He is trying to stop the agitation, because he believes that no wrong has been done to Hinduism by the Act. The physician who cannot understand the nature of his patient's sufferings tries to silence him by persuasion or by threat; but the good physician tries to root out the cause of his patient's sufferings.

As the suffering patient does not disobey his physician, so the people are not disobedient to their rulers even under the sufferings which have been inflicted upon them by the Consent Act. He is unworthy of the name of a ruler who sees sedition or disloyalty in the people's cries. It is because India is ruled

DAINIK-O-SAMAUHAR
CHANDRIKA,
July 28th, 1891.

despotically that the Lieutenant-Governor has ventured to denounce in every town he is visiting those who are protesting against the Act.

That Saint Andrew, the Law Member of the Viceregal Council, was able to introduce the Consent Bill, and the Viceroy was able to pass it, is simply because India is ruled despotically. If India were England, such a measure could not have been passed in 59 days. Highhandedness or absolutism is endurable in other affairs of life, but not in matters religious. Efforts must be made to cure or remove what is unbearable, and nothing will induce the people to give up the agitation.

The reader must have seen from Mr. Pincott's letter that a protest properly made in England is likely to succeed. The Viceroy has entrapped the Indian husband and wife by means of the Consent Act. The Act is an interference with the religion of the Indians, it will make the future offspring of Hindu marriage impure, and it will un-Hinduise real Hindus. It is an attempt to alter the course of nature and to make children of mature girls. It will pave the way for oppression of various kinds. If the English people are made to understand all this, why should not a remedy be had?

Many people in England have understood that the Scoble Act is poison and not nectar; that it is a deadly serpent and not a garland of flowers; a fatal dart and not a drug that will heal. For Mr. Pincott and others, many have understood this, 20 or 25 English newspapers have realised this, and declared themselves accordingly. And others will understand if efforts are made to make them understand. There is no doubt that many members of Parliament will feel disposed to remedy the evil if they once realize its nature.

The Viceroy has said that "the Proclamation of 1858 is unimportant, and the Viceroy may at his pleasure strike a blow at the religions of India." A majority of the Indians have been alarmed—annoyed—at this new interpretation of the Proclamation. Sir Charles Elliott is trying to pacify people on all sides, because he has understood all this. And it is because he has understood this that he is trying to accomplish his object by threat and by persuasion, and is urging the people to abandon the agitation against the measure on the score of its having been passed, denouncing its opponents as disloyal.

The writer is grieved at this insinuation of the Lieutenant-Governor's. His statements in this connection are unworthy of an Englishman and of the ruler who is anxious to secure the goodwill of the ruled. It ill-becomes a British official to try to silence a subject people in this way. The writer is grieved at heart to see the Lieutenant-Governor conducting himself in this un-English and un-Kingly style.

A royal mandate ought to be highly respected; but a religious injunction—a ruling of the Shastras—is to be venerated still more. The relation of ruler and subject is an earthly relation, but *dharma* follows man to the other world. "*Dharma* which follows a man even in penury is the only friend." So when royal authority advises the people to spurn one of their religious injunctions, how can they obey it?

Protesting against the Consent Act has become a necessity. As long as they live, the people will not be able to remain indifferent in the matter.

If the British Indian Association lays any claim to patriotism, and if its Hindu members want to be recognized as Hindus, they should show no more apathy. The British Indian Association should follow in the footsteps of the Bali Sadharani Sabha. All patriotic associations in the country should imitate the example set by the Bali Sabha; and all Rajas, Maharajas and zemindars should walk in the steps of Raja Peary Mohan.

39. Referring to the Panjab Government's intention to publish a vernacular translation of the Consent Bill speeches in the Legislative Council, the *Dainik-o-Samachar Chandrika*, of the 29th July, says that the translation ought to be strictly literal, and Sir Romesh Chunder's speech ought not to be excluded and the sense of not a single sentence in any part of any speech should be altered. The translator should not also be permitted to interpolate a single remark of his own. The essays or articles against the Consent Bill, which have appeared in the newspapers all over the country and the pamphlets issued by public bodies should also be compiled in the form of an abstract and appended to the speeches. A one-sided presentation of the case to an ignorant people will

produce only evil consequences. Nor will the public remain indifferent or apathetic in the matter if the Government tries to propagate only the view which it itself holds. If Government does so wrong a thing the people will be under the necessity of publishing once more all that has been said and written against the Consent Bill. And if the Government officials then find fault with the people, they will have to thank themselves for it. Those who insult truth must take the consequences of their sin.

40. The *Dainik-o-Samāchar Chandrikā*, of the 30th July, refers to the Nuddea case under the Consent Act, and says that this is only the beginning of oppressions under the new law, and oppression of this nature will continue so long as the Act is not abolished.

DAINIK-O-SAMACHAR
CHANDRIKA,
July 30th, 1891.

V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.

41. The *Bangavāsi*, of the 25th July, says that, according to a telegram in the *Pioneer*, the Lieutenant-Governor of the Punjab will not leave the hills till the end of August, even if the province is visited with famine owing to the prevailing drought. No, His Honour will not come down; for the high officials in India are appointed, not to look after the lives of their subjects, but to enjoy themselves on the hills towards the close of their careers. No, the people of India should not grudge the gods their employment of life on the hills.

BANGAVASI,
June 25th, 1891.

VI.—MISCELLANEOUS.

42. The *Hindi Bangavāsi*, of the 20th July, says that it ill-became the Lieutenant-Governor to utter such severe reproaches against the Hindus at Hughli because they carry on an agitation against the Consent Act and molest the Mussulmans of that place. Is it not better to repeal a law which interferes with the religion of the people than to try to stop their mouths? Is it not, again, acting like an advocate rather than as a judge to give an *ex-parte* decree against the weak Hindus, and in favour of the violent Mussulmans? His Honour has been also wrong in expressing his satisfaction with those natives who have abandoned their ancestral habits.

HINDI BANGAVASI,
July 30th, 1891.

43. The *Burdwan Sanjivani*, of the 21st July, says that Lord Lytton was blamed for having deprived the native press of its liberty, while Lord Ripon was praised for having restored it. But the writer did not feel anything the worse during the time that the press was gagged, nor does he feel anything the better now that it has been restored to liberty. The fact is that liberty of the press is of no use in a country like India, which is under a foreign rule, and of which the people have no voice in the administration. Here Government is all in all and does not care for what the people say. A free press therefore gives no advantage to the people here. The case is different in countries where the people form a part of the Government and where the members of Government have to render accounts of their conduct to the people. There, if the acts of Government are unfavourably criticised in the press, the minister has to furnish an explanation and to resign office if his explanation is not considered satisfactory. To illustrate this by example: there was great agitation in the press against the passing of the Consent Act, but Government paid no heed to it and the Act was passed. And so long as the Manipur affair was discussed in the press in this country, Government paid no attention to it; but directly the matter was taken up by the press in England, Government had to act with caution, and even the Secretary of State had to give an explanation in Parliament. If the press in England had not taken up the Manipur question, the acting of the Manipur drama would have been over long ago. Thus the liberty of the press is of no use or advantage to the people of India.

BURDWAN SANJIVANI,
July 21st, 1891.

44. The same paper says that the Lieutenant-Governor's visit to the Damodar has not fulfilled the expectations which were formed of it. The previous order for destroying the embankments has not been withdrawn; on the contrary, His Honour has ordered the demolition even of those embankments.

BURDWAN SANJIVANI.

which were allowed by the Engineers to stand. If, however, all the breaches which have been formed along the river are closed, the advantage resulting therefrom will counterbalance the disadvantages arising from the demolition of the embankments. For, in that case, as water overflowing the banks of only the river will escape to the fields, no sand deposits will be formed upon them, while the deposit of fine earth, left by the inundation, will increase their fertility. Government will do great good to the people by giving orders for closing all the breaches in the banks of the Damodar.

BURDWAN SANJIVANI,
July 21st, 1891.

45. A correspondent of the same paper says that by leaving in this trying weather the heavenly pleasures of his cool and airy mountain retreat, and paying a visit to the Damodar with the object of ameliorating the condition of the people suffering from the effects of its inundation, the Lieutenant-Governor has given proof of a heavenly character. May God make him happy!

The Lieutenant-Governor's visit to the Damodar.

SAHACHAR,
July 22nd, 1891.

64. The *Sahachar*, of the 22nd July, refers to the cow-killing case at Mechuabazar in Calcutta on the occasion of the last Bukr-eeed festival, and remarks as follows:—

Quarrels between Hindus and Mussulmans.

Mr. Lambert, the Commissioner of the City Police, has acted sensibly in the matter. But he should not have given permission for cow-slaughter without first acquainting himself with all the facts. These cow-slaughter quarrels, which happen so often in British territory, are unknown in the Native States. People believe, and their belief is not wholly without foundation, that it is the English officials who foment these quarrels. Some of them, however, do so from ignorance, while others intentionally and with the object of taking credit by acting afterwards as mediators. The majority of the officials belong to the second class. They know that union between Hindus and Mussulmans will lead to a curtailment of their own power, and they therefore try to keep them apart by fomenting quarrels between them. The Local Governments connive at their acts, for the heads of these Governments themselves acted like them at the earlier stages of their career. The Counsellors of the Governor-General are also men of this class. There is thus only the Governor-General who does not belong to this class; but he neither knows nor understands everything. Lord Dufferin indignantly repelled the charge of governing India by causing disunion between the different classes. But what can a Governor-General do against the clique of his Counsellors who often keep him ignorant of many things, and do not allow him to act according to the wishes of the Indians? The Anglo-Indian newspapers are continually trying to sow disunion between Hindus and Mahomedans, and so, instead of playing into the hands of these enemies, Indians should settle their religious quarrels among themselves. The Matwali of the Imambara at Hughli should therefore consider the nature of the times and act accordingly. If the blowing of conches and the ringing of bells really cause any interruption of the religious service of the Imambara, the Hindus will have to show some consideration. But are not bells rung in Christian churches? Again, conches have been used in this country from very ancient times, and it is hoped that no objection will be taken to the blowing thereof simply because they are blown by Hindus. The Hindus and Mussulmans should settle this matter among themselves.

SAHACHAR.

47. The same paper says that Sir Charles Elliott is a very able ruler; and considering the way in which His Honour inspected everything during his visit to Hughli and Krishnagore, Bengal should expect much from him. It is hoped that Sir Charles will very soon do something which will show that the administration of Bengal has been placed in the hands of a man who really wishes well to the country.

Sir Charles Elliott as a ruler.

SAHACHAR.

48. The same paper says that it is rumoured that Mr. Smith will retire at the end of the year. If so, Sir John Edgar will be a Member of the Board of Revenue, and Mr. Westmacott will be confirmed in the post of Presidency Commissioner. And as Mr. Halliday is retiring, Sir Henry Harrison will become the Senior Member of the Board. The writer will then be glad to see Mr. Stevens appointed Chief Secretary to Government in place of Sir John Edgar.

Mr. Stevens as Chief Secretary to Government.

Lord Lansdowne at the United Service Club dinner.

49. The *Banganivási*, of the 24th July, has the following :—

BANGANIVASI,
July 24th, 1891.

At one time there was a loud cry of "Save me, O Madhusudan;" but the cry has not been heard for the last few days. The fourth blue-book on Manipur seems to show as if the Viceroy had received some hopeful assurances from the Secretary of State. At the late dinner of the United Service Club at Simla, Lord Lansdowne gave clear hints of such assurance. We are glad to hear that the Viceroy is still in sound health and full of vigour. His Excellency is still able to cross ditch after ditch with perfect ease. Nay, his brain and his faculties too still retain their full vigour and His Excellency is still able to digest easily even the most complicated reports, &c. There is therefore no likelihood of His Excellency retiring before his time. The rumour about his retirement is therefore wholly false. His Excellency has himself found by crossing and recrossing the most impassable ditches in Simla, and by going through still more difficult tasks, namely, digesting the toughest official reports, that the vigour of his mind and body is still fresh and unimpaired; and that that vigour has not in the least been impaired even by the Manipur business. Everybody will no doubt be glad to hear from His Excellency himself this piece of good news. But scapegrace people are saying that such personal declarations came with exceeding bad grace from one in the Viceroy's position. It is at all events matter for congratulation that His Excellency has, after considerable depression, regained somewhat of his mental elasticity.

50. The *Sudhakar*, of the 24th July, requests the Lieutenant-Governor to take prompt action on the petition made to His Honour by the Sunnis of Murshidabad, lest the coming Mohurram festival should occasion quarrels between them and the Shiahs, as was the case in previous years. It is the duty of the ruler to prevent any breach of the peace by taking timely remedial measures.

SUDHAKAR,
July 24th, 1891.

The quarrel between Shiahs and Sunnis.

The writer also exhorts the Shiahs not to quarrel with the Sunnis on religious points on which their religious teachers themselves would not care to differ from the Sunnis. The Shiahs of India should abstain from quarrelling with the Sunnis, remembering that they are only a handful of men among the swarming Indian Sunnis.

51. The *Bangavási*, of the 25th July, cannot view with complacence the Lieutenant-Governor's visit to Miss Raikes' girls school at Hughli. The Christian zenana missions are doing serious mischief by proselytising Hindu girls and seducing them from their homes. And Sir Charles Elliott, representing as he does the Government which holds a position of strict neutrality in religious matters, ought not to encourage institutions and agencies which are aimed against Hinduism and the Hindu people.

BANGAVASI,
July 25th, 1891.

52. The same paper says that, recently one day, when the Rana of Dholepore was out on horseback at Simla, he met on the road a military officer who was driving with his wife. The officer's horse bolted at the sight of the Rana's horse and the officer called the Rana "*kala soor*." The abuse did not of course take away from the Rana's honour; but showed how mean the officer's own lineage and breeding was. And it is men like him who pose as the moral teachers of the people of this country.

BANGAVASI.

53. The same paper says that Sir Charles Elliott can hardly be blamed for advising the Hindu gentleman in Hooghly not to blow conches, ring bells, and make other music during prayers in the Imambara. His Honour would not certainly have made such an order if he had known to what extent it would interfere with the religious performances of the Hindu residents. His Honour, it is also observed, ought to have given a word or two of advice to the matwali of the Imambara. His Honour's one-sidedness has produced the evil result that was anticipated from it. It is the slaughter of a cow during the last Bukr-eeed ceremony at an open place only a few spaces from the Hindu's house and close to the public bathing ghât. Will His Honour say whether the Mahomedans acted properly in slaughtering the cow in this manner?

The Lieutenant-Governor in the Imambara affair.

BANGAVASI.

BANGAVASI,
July 25th, 1891.

54. The same paper says that if the Bengalis have any sense of honour left, they will not let the Tawney-Pentecost matter to rest where it now is. They should memorialize the Lieutenant-Governor asking him to require Mr. Tawney to say categorically whether or not he has called the Bengalis 'monumental liars.' And if His Honour refuses to entertain such a memorial, the Bengalis should, with the help of Raja Peary Mohun and the British Indian Association, remove all Bengali students from the Presidency College.

HITAVADI,
July 25th, 1891.

55. The *Hitavadi*, of the 25th July, refers to Babu Trailokyanath Mukerji's article on "Cheap food" published in the *Indian Nation* newspaper, and remarks as follows:—

Exportation of food-grains from India.

There can be no objection to the exportation of food-grains if a sufficient quantity is left for home consumption. And having regard to the fact that drought and excessive rainfall have become for some time rather frequent occurrences, the quantity kept for home consumption ought to be such as would meet the requirements of the country for more than one year. But unfortunately the ryots and the traders do not keep this margin when they dispose of their food-grains. The price of wheat would not have increased if only the surplus left after meeting the home consumption had been exported. But as foreigners want a very large quantity of it, even the amount which ought to be left for home consumption is being exported. Thus the foreign merchants are snatching away the bread from the mouths of the people. The exportation to foreign ports is the chief reason why food articles have now become dearer in this country. It may be argued that as the wheat grown in this country has always been in excess of the amount required for home consumption, its price was low, but now the surplus which people did not formerly care for is being taken away by foreigners, and this accounts for the rise in its price. If so, as the price of wheat has now nearly doubled, was one-half of the amount grown formerly wasted, or did the people who cannot get one full meal now then live on three meals every day? Besides, the cultivation of wheat has now increased, and if there had been no exportation, its price, instead of increasing, would have decreased. As its cultivation has increased, its price would not have increased if only the surplus had been exported. The fact that its price has increased notwithstanding its increased cultivation shows that the foreigners are taking away the food of the people. Trailokya Babu says that the ryots of Bulandsahar do not consume wheat, and that they have always grown it for sale. But this remark does not apply to all parts of the country. Again, in the case of Bulandsahar itself, though the ryots of that place do not eat wheat, there are people there who do. The remark is also wholly inapplicable to paddy and other grains. In the district of Burdwan, the ryots in years of good harvest, sell all the paddy they grow, taking care not even to keep anything for home consumption or for making seeds. They afterwards borrow money from the mahajans at a high rate of interest and purchase seed-grains with it. The writer has full sympathy with the ryots and will not be sorry to see them make money. It should be borne in mind here that it is not in the power of everybody to grow crops, but everybody must suffer if those who grow them sell them improvidently. Again, in times of famine, middle class men can maintain themselves for some time by selling their ornaments and household furniture, but the ryots are the first to succumb. The money which they lay by vanishes as if by magic or mantra, and they take to eating herbs, &c., and die of disease.

Mr. Mukerji says that railways and other facilities of communication have made famine impossible. But this can be true only when food is available somewhere in this country and not otherwise. As no grain is now stored up in the country, famine cannot be checked with the produce of previous years. As regards the produce of the ensuing year, it cannot be utilized for the purpose on account of exportation. As to putting a stop to exportation by levying an export duty, there is very little hope that Government will do anything of the kind.

Again, by facilitating the work of exportation, the railways have become a source of danger to the country. The writer cannot understand what can be gained by assuring the producer: "Give everything you have to the foreigners and when you feel want I will save you by borrowing from others." Would it not be better to have sufficient grain in the country so that people may be placed above the necessity of borrowing?

The zemindars and the money-lenders are ruining the ryots. The former are continually increasing the rents of land while the latter will not consent to part with even a pice of the interest due to them. And the ryot is ruined between the two. To add to this, the ryot must face famine now and then, and that simply because he must starve his own family in order to fill the bellies of foreigners. The population of the country is continually increasing, and this has made increased food-supply necessary. It is not true that if exportation is stopped, lands which are now cultivated will cease to be cultivated. This may be the case for a time, but people will afterwards be compelled to increase the area of cultivation. There are districts where no waste lands are to be seen and where, when a piece of land becomes vacant, people vie with one another in order to take it at an increased rent and on payment of *selami*.

56. The same paper says that the following are the reasons why the efforts of Government to reduce the pressure of population in some parts of the country by means of emigration have hitherto proved unsuccessful:—

Emigration as a means of ameliorating the condition of the people.

1st.—The unwillingness of the people to leave their homes. Those who are compelled by poverty to go elsewhere are men ignorant of agriculture, and so successful emigration is impossible with them.

2nd.—The agents whom Government appoints for the purpose of collecting emigrants often entice away men by false promises, and the latter, when they discover the fraud, fly away from their new settlements.

3rd.—Frequent quarrels between the emigrants and the original inhabitants are caused by differences in religious creeds and manners and customs, and the Government is unable to prevent such quarrels.

But notwithstanding its failure, Government should not give up its efforts in this direction, for emigration is now the only means of ameliorating the condition of the people. But instead of carrying on the work of emigration itself, it should entrust it to some private body. The National Congress is composed of leading Indians, who possess the power of influencing all classes of people. Government should entrust the work to it, and thus try its power and capability.

57. The *Sanjivani*, of the 25th July, says that it is very improper to

Mr. Tawney as the slanderer of Bengalis.

call the whole Bengali people liars when there have been amongst them such men as the late Keshab Chandra Sen and the Revd. K. M. Banerji, and when there are among them still such men as the venerable Vidyasagar and Ramtanu Lahiri. The writer admits that there are Bengalis who do not consider lying to be wrong or sinful, but a general attack upon the nation upon such a ground is unwarrantable.

HITAVADI,
July 25th, 1891.

SANJIVANI,
July 25th, 1891.

The writer is prompted by self-respect to enter his protest against the vilification that has been made of the Bengali character. To maintain silence under so grave an accusation would be to confess guilty to the charge.

Mr. Tawney is a proud and haughty man. Otherwise he would not have ventured to paint the Bengalis in this way, having fattened himself on their money. When Macaulay slandered the Bengalis, there was none to contradict him. Once a Judge of the High Court, Sir M. Wells, called the Bengalis a race of liars. The eminent Bengalis of the day made an effectual protest, and the Judge had to make an apology. The writer asks if Mr. Tawney will be allowed to go without making ample atonement. Bengalis ought to combine with a view to taking corrective measures, if human blood flows in their veins and if their sense of humanity be not extinct.

Mr. Tawney has replied to Raja Peary Mohan Mukerji's letter like a coward, and thereby betrayed his own character. The tone of the reply also shows that he is the person that has uttered this slander against the Bengalis.

The writer calls upon his brethren to consider whether it is desirable to place their youths under the tuition of such an instructor. He who hates the Bengalis is unfit to teach them, for there can be no good feeling between the teacher who hates his pupil and the pupil who lacks respect for his teacher. Those who study with such a teacher, themselves lose their character and their self-respect. Following the example of the gentleman who has already written to Mr. Tawney threatening to withdraw his boy from his College if he

be the slanderer of the Bengalis, all the Bengalis who send their sons to Mr. Tawney's College should cease to do so.

Mr. Tawney has defamed the Bengalis, and any Bengali may sue him for libel at the Police Court. Sufficient evidence will be obtained if Dr. Pentecost be cited as a witness. Will not some one come forward to save the Bengali people in this way from disgrace?

DAINIK-O-SAMACHAR
CHANDRIKA,
July 26th, 1891.

58. The *Dainik-o-Samachar Chandrika*, of the 26th July, refers to the recent riot at Gya, and remarks as follows:—

Quarrels between Hindus and Mussulmans.

It is believed by many that the indulgent treatment which Government and its officials have for some time accorded to the Mahomedans has made them audacious. The writer cannot say whether this is true or not. But this much is certain, that in the quarrels which now take place between Hindus and Mahomedans, the latter are found to be the first offenders. Is it not a fact that Sir Charles Elliott himself is giving undue encouragement to them?

GRAMVASI,
July 27th, 1891.

59. The *Gramvasi*, of the 27th July, takes exception to the Lieutenant-Governor's advice asking the Hindus living near the Imambara at Hughli to show respect for the religious

belief of their Mahomedan neighbours by not blowing conches and ringing bells when the latter perform their worship. His Honour should at least have given similar advice to the Mahomedans, who very improperly object to parts of the religious worship of the Hindus. If His Honour had expressed himself judiciously in this matter, the quarrel which has existed for a long time between the Hindus and Mussalmans of Hughli would have been settled, instead of being revived as it will now be.

HINDI BANGAVASI,
July 29th 1891.

60. The *Hindi Bangavasi*, of the 27th July, says that it has been ascertained from the census of 1890, that the number of births during the period that has elapsed since the preceding census is smaller than the number of deaths

Mortality in certain places in India.

during the same period by 146,743. The number of deaths has been very great in Jhelum, Gurudaspore, Umritsur, Lahore, Sealkote, Gurjanwalla, and Guzerat. Dr. Simpson has expressed the opinion that the mortality was so high in those places owing to people not having got sufficient food while suffering from fever.

CHUNDER NATH BOSE,

Bengali Translator.

BENGALI TRANSLATOR'S OFFICE,

The 1st August 1891.